The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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NATURE'S WORSHIP.

The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made and praise is given
By all things near and far:
The ocean looketh up to heaven
And mirrors every star;

The waves are kneeling on the sand
As bends the human knee;
A beautiful and tireless band,
The priesthood of the sea.

They pour their glittering treasures forth,
Their gifts of pearl they bring,
And all the listening hills of earth
Take up the song they bring.

The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mists are lifted from the rills
By the white wings of prayer;
The altar-curtains of the hills
Are sunset's purple air.

The winds with hymns of praise are loud,
Or low with sobs of pain;
The thunder organ of the cloud,
The dropping tears of rain.

With drooping limbs and branches crossed,
The twilight forest grieves,
Or speaks with tongues of Pentecost
From all its sunlit leaves.

The blue sky is the temple's arch;
Its transept, earth and air;
The music of its starry march,
The chorus of a prayer.

So Nature keeps the reverent frame
With which her years began;
And all her signs and voices shame
The prayerless heart of man.

—*John G. Whittier.*

THE SALT OF THE EARTH.

The two great things which are the salt of a man's life (as of a church and as of a state) are love and righteousness. They do the work of salt,—they keep off corruption. Sin cannot get in when we love God with all our heart. Selfishness cannot taint us when we love man; nor worldliness, when we love our work and its ideas, not its results, as the first thing. Moreover, righteous love fills the heart; gives it so much to do and feel and think; supplies the life with so many motives, and the motives force on so many acts, that sin has no room to enter. It is crowded out of our existence by love, and love's labors. And love is life; and, when every vein of the heart is beating fast with life, how is any corruption, any deathfulness, to creep into the spirit? It is idleness, want of things to love, want of ardent interests which open the doors to sin. Therefore, fill life with love of God and man and noble work, and you will have no time to do wrong.

Life being thus loving and pure, it will be kept fresh, as with salt; poetic, ever new, with a daily resurrection. Love makes all

things seem loving, and purity all things pure. The whole world seems like a dewy land. We wake with joy, work with fervor, and lie down in peace. For, seen through love's purity, all mankind, all nature, God himself, are beautiful, worthy of work, full of hope. Our life is like a child's who runs wild with happiness into the woods to gather flowers in the early morning for those he loves. So it might be with us if we could love enough and be pure enough.

But most of us are a thousand miles away from that. It seems a dream to think of it, a folly to speak of it; yet, if we are as faithful as we can be to love and righteousness, we may get into that beautiful kingdom when we are old, and hope, as we draw near to death, for something of its absolute rapture. Yes, even here the pure in heart see God, and the loving, like Christ, see God's joy. They see him, ever fresh, in the ceaseless birth and youth of nature, and rejoice, like children, in the life of love that mountain and cloud, wood and stream, flower and sunlight, live with one another. Everything tells them the sweet secrets of the world, for they are pure. To the very last, their enjoyment of natural beauty and life is fresh and keen. The savor of life is kept.

And to them, also, humanity is always fresh and always beautiful, always full of savor. They love, and love sees a hundred things in men that knowledge and coldness of heart are blind to; and, seeing so much, their interest does not pale, nor their pleasure in humanity lose its savor. They are pure, and they see goodness in men rather than evil, just because they are pure. That keeps the savor in life; for there is always a fresh delight in finding goodness, a vivid interest in drawing it forth, a pleasure in it for itself. That saves a man from apathy, from useless melancholy, from that curse of finding the world stale, flat, and unprofitable which drives so many dull dreamers to desolation and despair. Yes, have the salt of love and purity within, and I will guarantee you against that weariness of life which besets our society, weakens our work, corrupts our art, weighs the wings of science, enslaves the souls, and makes us old before our time.

Brothers of Christ, ye are all the salt of the earth. Have salt in yourselves, and you will purify and keep fresh mankind.

And, lastly, the salt of love and purity you put into the earth does not grow savorless at your death. Having been quick and loving, it continues so, and does its work. Even on this earth, as much more beyond the grave, man is immortal. I do not speak of the immortality of fame, but of that higher immortality of all that is best and true in life. What makes a man? What is that for which he most desires to live? Not his mere name, not his praise, not the recollection of sympathy felt for him or of sympathy that he has given, but his life, his character, his righteous act, his loving thought; and God has so arranged the world that loving character stamps itself forever on the race, and pure deeds remain as a power, when he who has done them is forgotten. Men pass, but their salt remains; and often it is the least famous, but the most loving and pure, who have done the best for man. Buried beneath us lie the noble acts, the righteous lives, the love and tenderness of men who have gone before. Their names have perished: their higher selves remain.

To be one of that quiet, pure, and loving assembly ought to be enough for us. Life is fleeting, and it is not worth while, unless an inward power of genius drive us to fill it with the labor after fame. It is never worth while to fill it with selfish effort, with the toil for wealth; but it is worth while to fill it with love and purity, with meekness and peace-making, with humbleness of heart, with a hunger of the soul for righteousness, and with loss of sin, in faithful work for Christ. In a short time those of us who have reached the middle way of life will find their feet among graves. Those who are bright and young will have ripened into sadder years; and a little while more, and there will be nothing left of us all but green spaces, in the burial grounds of earth, with the date of birth and date of death. The solemn question remains, How has that space been filled? What have we been? What have we done? Have we manifested God's light in the world or have we hidden it? Have we been the salt of the earth, or lost our savor, and been cast out and trodden under foot of men?

STOPFORD A. BROOKE.

THE STILL HOUR.

WHEN I AWAKE, I AM STILL WITH THEE.

Still, still with Thee, when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

As in the dawning o'er the waveless ocean
The image of the morning star doth rest,
So in this stillness Thou beholdest only
Thine image in the waters of my breast.

Still, still with Thee, as to each new-born morning
A fresh and solemn splendor still is given,
So doth this blessed consciousness, awaking,
Breathe, each day, nearness unto Thee and heaven.

When sinks the soul, subdued by toil to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wings o'ershading,
But sweeter still to wake and find Thee there.

So shall it be at last in that bright morning,
When the world waketh and earth's shadows flee;
Oh, in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee. —*H. B. Stowe.*

Our Father which art in heaven, I thank thee for the gift of life which I receive from thee afresh this morning. It is thou that hast made us, and not we ourselves, and to thee alone do we owe the renewal of our strength from day to day. Help me therefore always to feel that I am not my own, but thine. Grant that to-day I may walk steadfastly in the way of thy commandments. Create within me a loving heart of obedience. Inspire me with the childlike spirit which every moment watches for the signs of thy good pleasure, and runs to do thy holy bidding. Wherever I can trace any one of the laws that thou hast laid down, may I hasten to submit to it my selfish, restless nature; and thus may I be filled with the peace which passeth understanding, and which the world can neither give nor take away. My Father, I confess with sorrow how many times I have strayed from thy path. I am bowed down with shame in looking back on the waywardness and rebelliousness of my past days. But claim me, I pray thee, again as thine own child. Pour into me this morning that love of thee which will bring my will into harmony with thine. Speak, Lord, and thy servant will hear.

And, oh, grant unto me not only a childlike obedience, but also a childlike trust. May I rest upon thee, and depend on thy guidance through the unknown temptations and trials of the day which is now opening! The events of the coming hours lie in thy hand. Help me always to believe that they are lovingly ordered by thee, that thou knowest and markest my path, and that again, as in the times that are gone, my strength shall be equal to my day.

My Father, I beseech thee also to fill me with right feelings toward thy other children. Make me to know in my inmost soul what it is to love my neighbor as myself. Subdue in me all selfish strivings; destroy all self-exalting aims. Melt away all the separating feelings which hinder that simple brotherhood that thou intendest for us. Lord, I lay down before thee the powers which thou hast bestowed on me, and I pray thee to use them this day through me for any work which thou willest should be done, for the good and happiness of thy children. Thankfully will I seize every occasion of kindliness, glad to be thy unworthy organ and instrument in forwarding thine all-gracious will.

Lord God, accept these my prayers in thy great mercy. Be not far from me through the day. Uphold and comfort me with thy spiritual presence. May I obey thy holy laws, lean on thy faithful providence, and live in continual lovingness till the evening shades have fallen, and I lie down again to rest under thy tender care! Bless me now and evermore, O my Creator and my heavenly Guide.—*From "Alone to the Alone," F. P. Cobbe.*

Strive to see God in all things without exception, and acquiesce in his will with absolute submission. Do everything for God, uniting yourself to him by a mere upward glance or by the overflowing of your heart toward him. Never be in a hurry. Do everything quietly and in a calm spirit.—*Francis de Sales.*

THE BIBLE CLASS.

ANSWERS TO QUESTIONS PUBLISHED IN JUNE NUMBER.

1. The phrase "New Testament."

Testament is an incorrect translation of a Greek word signifying *Covenant*. The "Old Testament," or, correctly, "Old Covenant," is God's covenant or agreement with the people of Israel, whereby he promises them his favor; the "*New* Covenant" stands for the promises of God given through Jesus Christ.

2. "Where did our English New Testament come from?"

The New Testament in common use (not the revised version) was made in the reign of James I. and under his direction in the year 1611, not quite three hundred years ago.

The different books which compose the New Testament were first written upon papyrus, a fragile substance, like paper, sometimes by the hands of amanuenses, probably with reed pens, and conveyed by messengers to their several destinations. After having been publicly read in the churches to which they were sent or by the individuals to whom they were addressed, the documents, both epistolary and historical, were multiplied by copying. This work of transcription must have hastened the defacement and decay of the originals, although they were no doubt preserved for many years with great care.

On the other hand, the multiplication of copies and their public reading in the churches tended to secure the books from destruction or interpolation. The diffusion seems to have been rapid, and the practice of public reading common from the first. Peter alludes to the Epistles of Paul as if they were familiar to his readers. ("Which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction." 2 Peter iii. 16. See also 1 Thess. v. 27. and Col. iv. 16.) Norton makes some calculations which leads him to suppose that about 60,000 copies of the Gospels were circulated among Christians at the end of the second century. (See Norton's "Genuineness of the Gospels," pp. 28–34.)

This collective and public use of the writings of the apostles and others soon led to the formation of a *Canon*, or rule of discrimination between writings regarded as inspired and authoritative and others. The word "canon" is Greek, and means first a "reed" and then a "rule," by which things are measured.

All of the original writings have perished or been lost.

All the books of the New Testament were at first written in Greek, excepting the Gospel of Matthew, which was written in Hebrew. But the oldest Christian writers whom we know seem to have used our Greek Gospel of Matthew, and do not say who translated it. (Jerome says there was a *copy* of the original Gospel by Matthew, in Hebrew, in a library at Cæsarea in his day, 331–420 A.D.)

These manuscripts were very early translated into other languages. The commonly used name for these translations is *versions*.

The Latin Version.—Greek was the common language of the educated early in the Christian era, so that the Greek New Testament was sufficient in the East, in Roman Europe as far west as Gaul, in Rome itself; Greek was the common language of communication, the *French* of the period. But in Africa the Latin language seems to have prevailed. For this reason a very early translation of the New Testament books was made into Latin, in Africa. The origin of this version is unknown, but it very early has full possession of the field, as we see by Tertullian's writings (160–220 A.D.) and by the Latin translation of Irenæus (130–200 A.D.). This shows it to have been at least as old as the middle of the second century. It contained all the books in our canon except the Epistle to the Hebrews, the Epistle of James, and the second Epistle of Peter.

In the fourth century this Latin version (which included the Old Testament) was in use in North Italy; but its roughness and uncouth expressions were probably displeasing, and the pope of that day (Damasus) requested Jerome to make a revision of it. He did so, but spent a great part of his time on the Old Testament. Another revision was made in the eighth century, by Alcuin, at Charlemagne's desire. The last authoritative revision was in 1590, and is known as the Clementine Vulgate.

This last is the common authorized Vulgate, or Latin Bible, in general use; al-

though it has undergone several revisions, it is still substantially as Jerome left it.

(Those who would like to know something more of the history of the Vulgate than this brief sketch are referred to the article "Vulgate" by Westcott in Smith's Dictionary of the Bible. Westcott is very high authority in this branch of study.)

Of the Syriac version but one manuscript remains. That is of the fifth century.

Of the Egyptian versions three remain, each in a different dialect. The oldest of these seems to have been made in the early part of the third century.

The Gothic version was made by Ulfilas, who was bishop of the Goths 348–388 A.D. It was extensively circulated, since traces of its use both by eastern and western Goths have been found in Italy and Spain. Tregelles says it is quite certain that it was translated from Greek manuscripts (this is shown by the construction). Seven or eight manuscripts remain, containing parts of all the books of the New Testament except the book of Acts, the Epistle to the Hebrews, the Catholic Epistles, and the Apocalypse.

The order of the Gospels runs thus: Matthew, John, Luke, Mark, as also in the Vetus Latina, the original of the Vulgate.

The Ethiopic version has not yet been edited with critical care (perhaps it has by this time, but the writer of this article could find no account of it in various books of reference consulted). We know, however, that Christianity was introduced into Ethiopia in the fourth century. It might therefore date from about that time. The curious mistranslations that occur in it show that it was made from the Greek, but by persons to whom Greek was not familiar.

The Armenian version was made from Greek manuscripts about the middle of the fifth century.

These are the only versions that possess any great value.

The Manuscripts. — The earliest manuscripts being on papyrus, no copy written on this perishable material has come down to us except a small fragment of the First Epistle to the Corinthians. We have not any manuscripts in the form of rolls, as in the case of the Old Testament. A few are in folio, but mostly they are in quarto or a smaller form. The material of the older manuscripts is parchment, made from skins of sheep and other animals, or vellum, made from the skins of very young calves. Sometimes the sheets have been used a second time, the first writing having been erased, in which case they are called palimpsests. Cotton paper came into use about the tenth century, and was commonly substituted for parchment in the thirteenth. Linen paper was also employed from the twelfth century onward.

The older manuscripts are written in *uncial*, or capital, letters, usually disconnected. At about the tenth century appeared the *cursive* manuscripts, in small letters and a running hand. (*Uncia* signifies an inch.)

The earliest manuscripts had no divisions of words or sentences except to indicate the beginning of a new paragraph. The first trace of interpunctuation is the use of a dot at the top of the line, to divide sentences. This became frequent by the middle of the fifth century. In the Sinaitic and Vatican manuscripts (about the middle of the fourth century) it is comparatively rare.

Greek Manuscripts now in Existence. — Of the fourth century there are two: these are the earliest. They are commonly called the Vatican manuscript and the Sinaitic manuscript. The Vatican manuscript is in the Vatican library in Rome, the Sinaitic in Petersburg.

This latter has an interesting and romantic history. It is the one that was discovered by Tischendorf in the middle of the present century.

Of the fifth century there are seven, but some of these are only a few leaves. Two have nearly all the New Testament.

Of the sixth century, about fourteen, but many are fragments. One contains nearly all the Gospels and book of Acts.

Of the seventh century, five.

Of the eighth century, eleven. Three of these contain nearly the whole of the four gospels.

Of the ninth century, twenty. Several of these contain the whole of the four Gospels.

These are all uncials. With the tenth century began the running hand (cursive), but there are several interesting uncials of the tenth century.

(This list was taken from the hand-book of Rev. E. C. Mitchell, published in 1880. We will presently give an account of some

interesting discoveries made later, although not of any large part of the New Testament.)

The whole number of Greek manuscripts, uncial and cursive, is stated by Scrivener to be 1,583.

The Sinaitic Manuscript.—In 1844 Tischendorf, travelling under the patronage of Frederic Augustus, King of Saxony, and being at the Monastery of St. Catharine, Mt. Sinai, saw some vellum leaves of a manuscript, apparently very ancient, in a basketful of papers intended for the stove. He picked out forty-three leaves, which he obtained for the asking They contained portions of the Septuagint version; namely, parts of 1 Chronicles and Jeremiah, with the whole of Nehemiah and Esther. The monks, however, having been informed that they belonged to a manuscript of probably the fourth century, concealed the remainder of the manuscript, and Tischendorf could get nothing more from them that time. These forty-three leaves he brought to Europe, and published with the title of Codex Friderico-Augustanus.

He was again at St. Catharine's in 1853, but could gain no farther tidings of the manuscript. But in 1859 he went for the third time to the East, under the patronage of the Emperor of Russia; and one day, being once more at the convent, the steward showed him as a curiosity the manuscript which he had long kept in his cell. It turned out to be the missing treasure, which he was now allowed to examine at leisure, and which he found to contain, besides a great deal of the Old Testament, the whole of the New Testament, the Epistle of Barnabas entire (of which the first four and a half chapters had been hitherto known in a Latin translation only), and a large fragment of the Shepherd of Hermas in the original Greek, which was before extant, as a whole, only in the Latin. He soon recognized its immense value; and, after studying it for a while at Cairo, he suggested to the community that they should present it to the Emperor of Russia, the great patron of the Greek Church. It is now at St. Petersburg.

The manuscript is written on very fine vellum. The sheets, forming only two leaves each, and each requiring the skin of a single animal, are arranged in sets or quires of four (quaternions). Now this fact is interesting, because Eusebius was ordered by the Emperor Constantine (A.D. 331) to procure fifty copies of the Scriptures, handsomely got up and well-written, for the churches in his new city of Constantinople. Eusebius relates that this was done, and that these fifty copies had their sheets arranged in *terniones* and *quaterniones*. It has been suggested that this manuscript is one of these copies.

The arguments for determining its date are as follows:—

1. The beauty of the vellum.
2. The shape of the letters.
3. Absence of punctuation.
4. Absence of initial letters larger than the rest.
5. Arrangement of four columns on a page (this is supposed to be in imitation of the papyrus rolls, and is a unique arrangement, so far as we know. The Vatican manuscript has three columns on a page).
6. The extreme simplicity of the titles of the books. For example, "κατα Ματθαιον," without "ειναγγελιον,"—"according to Matthew," without the word "Gospel."
7. The ink having faded, so that by the eighth century the whole manuscript had to be inked over again.
8. The absence of some methods of writing which came into use in the fifth century.
9. The presence of the Epistle to Barnabas and of the Shepherd of Hermas would place it at least as early as the fourth century; for these belong to the so-called "*disputed* books," which were not definitely excluded from the canon, but were read publicly until the close of the fourth century.

N.B.—All these arguments are independent of any *internal* consideration.

The Vatican Manuscript.—A special interest has been attached to the great Vatican manuscript, apart from its high value and antiquity, owing to the difficulty which the papal government has thrown in the way of strangers, however competent, who have wished to examine it. It appears to have been in the Vatican library almost from the establishment of that library by Pope Nicholas V. (died 1455), but it is first distinctly heard of in 1534, in the correspondence of Sepulveda with Erasmus.

Tischendorf in 1842, Dr. Tregelles in 1845-46, Dean Alford in 1861, all had glimpses of it, and examined certain readings. Tischendorf had an opportunity of

making a fuller examination in 1866. After he had been at work on it for ten days, at the rate of three hours a day, which was all the time allowed, his earnestness excited jealousy; and farther access was refused. However, he was allowed to consult it again for doubtful readings, but not thoroughly to collate it; and, making the best use he could of this opportunity, in forty-two hours' work (*including* the thirty hours already mentioned) he collated fully the first three Gospels, copied in fac-simile about twenty pages, and collated all doubtful passages through the New Testament. Since that time a fac-simile edition, worked from the types which Tischendorf had cast at Leipzig for his edition of the Sinaitic manuscript, has issued from the Roman press. The writing of the two manuscripts is so nearly alike that this is a fair representation. This edition, though not absolutely accurate, supplies much additional help. So that from this, together with Tischendorf's labors (and some previous collations made in 1669, 1720–30, and 1780–90), we have a tolerably complete knowledge of the readings of this important manuscript and of its history, so far as a manuscript can be made to tell its own history.

It is written on very fine, thin vellum, in uncial characters, at once bold and delicate, resembling those of the Sinaitic manuscript but smaller. The writing is arranged in three columns to a page; the initial letters no larger than the rest; the ink a reddish brown. The accents which appear throughout the volume have been added by a later hand than the original scribe, but there are some particular marks due to him. The sheets are arranged in quires of *five* (quiniones), not in terniones or quaterniones, so that this manuscript cannot be one of Constantine's fifty, spoken of above. The writing has been traced over afresh by a later hand. This would only be done when the original ink had faded from age.

Many arguments for the age of this manuscript are the same or nearly so as those used for the Sinaitic manuscript. It is assigned without hesitation to the fourth century.

We have digressed a little to describe these important manuscripts. We now return to the formation of our own English Bible.

The Bible existed, of course, in manuscripts only before the invention of printing. The one in most common use was the Vulgate (Latin) which we have described above. Only the educated read Latin, and indeed only the educated could read at all.

About the year 1384 Wiclif translated into English the whole Bible from the Vulgate. This was before the invention of printing. Of Wiclif's Bible only the New Testament was printed before this century. But during the earlier part of this century a very fine edition of Wiclif's Bible was printed in England. (Smith's Bible Dictionary says that Wiclif translated *only* the New Testament: the Old Testament is supposed to be the work of another hand.) Wiclif's Bible stands by itself: it was not made the basis of later translations. Portions of the Bible were translated by Wiclif's followers and others during the next hundred years, but none of them had general circulation.

William Tyndale and his associates produced in 1526 a translation of the whole Bible from the original languages, Hebrew and Greek. This is called "Tyndale's Translation." It was printed in Germany. Of the Old Testament, he printed only the books of Moses and the prophecy of Jonah. Tyndale suffered martyrdom in 1536. Smith's Bible Dictionary says of him: "He is the true patriarch, and in no remote ancestry, of our authorized version. More than Cranmer or Ridley he is the true hero of the Protestant Reformation. He said in 1520, at the age of thirty-six, he would cause 'a boy that driveth the plough' to know more of Scripture than the great body of the clergy then knew. In England his Bible was received with denunciation, and Henry VIII.'s Parliament forbade the use of it. 'Lord, open the King of England's eyes!' was Tyndale's last prayer. To him belongs the honor of having given the first example of a translation based on true principles. . . . All the grace and simplicity which have endeared the authorized version to men of opposite tempers and contrasted opinions is due mainly to his clear-sighted truthfulness. His desire to make the Bible a people's book led him in one edition to something like a provincial rather than a national translation ; but, on the whole, it kept him free from the besetting danger of

the time,— that of writing for scholars, not for the people."

In 1535 appeared the Bible of Miles Coverdale. He translated anew the Old Testament, and revised Tyndale's translation of the New Testament. He, however, seems to have taken Luther's Bible as the foundation of his alterations.

In 1537 appeared a new edition of the Bible, bearing the name of Thomas Matthew. This is supposed to be a *nom de plume*, standing in reality for the celebrated martyr John Rogers. It is based on Tyndale's translation, but thoroughly revised by Rogers.

In 1539 two important revisions of the Bible appeared, one by Taverner, one by several eminent scholars employed by Cranmer, and so called Cranmer's Bible. Cranmer's was the authorized version of the English Church from 1539 to 1568 (the reign of Mary, only excepted). With so many editions in circulation, and each differing from all the others, the people, both clergy and laity, were naturally confused. Sometimes one edition was authorized, sometimes another.

In 1547 Henry VIII. died, fortunately for Bibles as well as for men. Edward VI. ascended the throne. During his short reign of six years the Scriptures were freely circulated in the different translations, or revisions of old translations. At least twenty-five editions of the New Testament were published, amounting to probably seventy-five thousand copies. There were also published at least thirteen editions of the whole Bible, making probably thirty thousand copies. These, including those that were in use and printed before this reign, would swell the whole number of copies to about one hundred and twenty thousand which were circulated during Edward's reign. He died all too soon for the cause of Protestantism.

During Mary's reign the circulation of the Scriptures was forbidden, the copies in existence sought and burned, and those who read them burned with them. The Protestants, of course, had no opportunity in England to make new translations or perfect old ones. But the exiles at Geneva, in Switzerland, set about a new translation, directed or assisted by Miles Coverdale. They finished and printed the New Testament in 1557, but the Old was not published until after Mary's death, and Elizabeth had ascended the throne when the Scriptures were again freely circulated. This edition was more than a revision of Coverdale's Bible. Though his translation was doubtless the basis of theirs, abundant marginal notes were inserted, which made it very popular; and it kept its place in many families for years after James's translation was published. It was the favorite version of the Puritans.

In 1568 was published the so-called "Bishops' Bible," prepared by a number of noted scholars, mostly bishops. This was used in the churches, but it did not displace the use of the Geneva Bible in families, nor was it so good a translation; yet it was later made the basis of our translation by direction of King James.

A translation by the Roman Catholics was published in 1582.

In 1603 James ascended the throne. He accepted the proposal of the scholars of his day to direct and encourage a new translation of the Bible. Fifty-four scholars were chosen, each one doing a portion, and a select committee revising the whole. It was more a revision than a translation; for the "translators" were instructed to follow the Bishops' Bible with as little deviation as possible. But they were allowed to follow other translations when these agreed more with the original manuscripts than the Bishops' Bible. The production of these scholars is our Authorized Version, which has held its place without farther revision for more than two hundred and fifty years, until the Revised Version of 1881. All the others which we have mentioned followed each other rapidly within less than a hundred years from Tyndale's to the Bishops' Bible, Wiclif's, of course, excepted.

It is interesting to remember that the sixteenth century was the great century of the Protestant Reformation in Germany, and that Luther was bringing out his German translation; and now, after all these long centuries, both in England and Germany, the *people* had for the first time the opportunity to read the Bible themselves. We, who have had it all our lives, can hardly appreciate what it must have been to read for the *first* time the "Sermon on the Mount" and the story of the life of Jesus.

We shall be obliged to defer the rest of

this article until the next number. It is a subject difficult to condense; and we have not yet answered quite all the questions given in the June number. We will therefore omit giving new questions this month, lest the answers should follow too far behind.

THE MOTHERS' COUNCIL.

A POLITE MOTHER.

Probably most parents, even very kindly ones, would be a little startled at the assertion that a child ought never to be reproved in the presence of others. This is so constant an occurrence that nobody thinks of noticing it; nobody thinks of considering whether it is right and best or not. But it is a great rudeness to a child. I am entirely sure that it ought never to be done. Mortification is a condition as unwholesome as it is uncomfortable. When the wound is inflicted by the hand of a parent, it is all the more certain to rankle and do harm. Let a child see that his mother is so anxious that he should have the approbation and good will of her friends that she will not call their attention to his faults, and that, while she never, under any circumstances, allows herself to forget to tell him afterward, alone, if he has behaved improperly, she will spare him the additional pain and mortification of public reproof; and, while that child will lay these secret reproofs to heart, he will still be happy.

I know a mother who had the insight to see this, and the patience to make it a rule; for it takes far more patience, far more time, than the common method.

Once I saw this same little boy behave so boisterously and rudely at the dinner table, in the presence of guests, that I said to myself, "Surely, this time she will have to break her rule, and reprove him publicly." I saw several telegraphic signals of rebuke, entreaty, and warning, flash from her gentle eyes to his; but nothing did any good. Nature was too much for him: he could not at that minute force himself to be quiet. Presently she said, in a perfectly easy and natural tone, "O Charley, come here a minute: I want to tell you something." No one at the table supposed that it had anything to do with his bad behavior. She did not intend that they should. As she whispered to him, I alone saw his cheek flush, and that he looked quickly and imploringly into her face; I alone saw that tears were almost in her eyes. But she shook her head, and he went back to his seat with a manful but very red little face. In a few moments he laid down his knife and fork, and said, "Mamma, will you please to excuse me?" "Certainly, my dear," said she. Nobody but I had understood it, or observed that the little fellow had to run very fast to get out of the room without crying. Afterward she told me that she never sent a child away from the table in any other way. "But what would you do," said I, "if he were to refuse to ask to be excused?" Then the tears stood full in her eyes. "Do you think he could," she replied, "when he sees that I am only trying to save him from pain?" In the evening Charley sat in my lap and was very sober. At last he whispered to me, "I'll tell you an awful secret, if you won't tell. Did you think I had done my dinner this afternoon when I got excused? Well, I hadn't. Mamma made me, because I acted so. That's the way she always does. But I haven't had to have it done to me before for ever so long,—not since I was a little fellow" (he was eight now); "and I don't believe I ever shall again till I'm a man." Then he added reflectively, "Mary brought me all the rest of my dinner upstairs; but I wouldn't touch it, only a little bit of the ice-cream. I don't think I deserved any at all, do you?"

To this day the old tingling pain burns in my cheeks, as I recall certain rude and contemptuous words which were said to me when I was very young, and stamped on my memory forever. I was once called a "stupid child" in the presence of strangers. I had brought the wrong book from my father's study. Nothing could be said to me to-day which would give me a tenth part of the hopeless sense of degradation which came from those words. Another time, on the arrival of an unexpected guest to dinner, I was sent in a great hurry away from the table, to make room, with the remark that "it was not of the least consequence about the child,—she could just as well have her dinner afterward." "The child" would have been only too happy to help on the hospitality of the sudden emergency if

the thing had been differently put; but the sting of having it put in that way I never forgot. Yet in both these instances the rudeness was so small, in comparison with what we habitually see, that it would be too trivial to mention, except for the bearing of the fact that the pain it gave has lasted till now.

When we consider seriously what ought to be the nature of a reproof from a parent to a child, and what is its end, the answer is simple enough. It should be nothing but superior wisdom and strength explaining to inexperience and feebleness wherein they have made a mistake, to the end that they may avoid such mistakes in the future. If persoual annoyance, impatience, antagonism enter in, the relation is marred and the end endangered. Most sacred and inalienable of all rights is the right of helplessness to protection from the strong, of ignorance to counsel from the wise. If we give our protection and counsel grudgingly, or in a churlish, unkind manner, even to the stranger that is in our gates, we are no Christians, and deserve to be stripped of what little wisdom and strength we have hoarded. But there are no words to say what we are, or what we deserve, if we do thus to the little children whom we have dared for our own pleasure to bring into the perils of this life, and whose whole future may be blighted by the mistakes of our careless hands.—"*H. H.*," *in "Bits of Talk about Home Matters."*

(While waiting for some original matter, we give this quotation from an interesting book by "H. H." Whether we agree with all of the author's views or not, it is a suggestive passage, and its subject is worth considering.)

THE BOOK AND MAGAZINE CLUB.

OFFERS.

I have several copies of *Harper's Monthly* and the *Century Magazine* which I shall be glad to send to any invalid or to any one who finds it difficult to obtain books. Address (Miss) Ellen R. Dewson, Quincy, Mass.

I can send each month to any one who desires a copy of Mrs. Logan's *Home Magazine*, published at Washington, D.C. Address (Mrs.) Helen M. Hutchinson, 101 River Street, Ypsilanti, Mich.

I have a copy of *The Cheerful Letter* which I should like to send each month to some one interested in it. Also two copies monthly of *The Dumb Animals*, which I should like to send to some families where there are children. Also the *Ladies' Home Journal*, which might be acceptable to some one. I have last year's numbers of the *Ladies' Home Journal*, which I would send if any one cares for them. I should also be glad to correspond with some invalid or with any one who cares to correspond. I found, to-day, a copy of "Robert Elsmere," which I should be glad to lend. Ida L. Field, 13 Evergreen Ave., Somerville, Mass.

My copy of the *Christian Register* is again at liberty for another address, and I will ask the Book Club to furnish one. I should prefer to send it to "some lonely woman, leading a solitary life, on either a ranch or the prairie." Cordially, (Miss) Grace L. Rice, 15 Chauncey Street, Cambridge, Mass.

(Will any one who desires to receive any of the papers offered above write directly to the address given? If the senders of the papers receive requests to which they cannot respond, will they send them to the Book Club, where such requests will be printed?)

REQUESTS.

I have been an invalid fifteen years, entirely dependent upon others. I would be truly thankful for *Harper's Young People* and the *Pansy*. Address (Miss) Idonia Henning, Sulphur City, La. I cannot pay postage.

I should be so glad to read "Stepping Heavenward." Mrs. J. L. Cohoon, Penn Yan, Yates Co., N.Y.

("Stepping Heavenward" has been sent. Mrs. Cohoon is an invalid.)

I have received small books from you several times, for which I thank you very much. To-day I received *The Cheerful Letter*. I wonder if I could obtain No. 1 anywhere? I see this is No. 2. I should like very much to read it, and should like to subscribe, but am afraid I am not able this year. I am a member of the Shut-in

Society, and take the *Open Window*. I should like very much to belong to the "Mothers' Council" if I could, for I am but thirty-one and have six children living, and am very broken down in health. I am much obliged to you for *The Cheerful Letter*. It is indeed well named. Postage is too dear with me to answer many letters. I do not wish, though, for my name to be printed, asking for it, for fear of robbing some one who needs it more.

(Some of our friends subscribe for *The Cheerful Letter* on purpose to send it to others; and you will probably receive a copy regularly. We are especially glad to have members for our "Mothers' Council." We are all in warm sympathy with the Shut-in Society. We want to be a friendly, sister society, which will sometimes cover a little ground, here and there, not fully occupied by the Shut-in.)

I was happily surprised when the July number of *The Cheerful Letter* came to me. I had wished I could be a subscriber or be counted in with the workers of the comforting and helpful little magazine, but did not know where, until I read about the "Mothers' Club," although I might be called *grandmother*, as I have now four grandchildren. I wish I could have the *Household* to read and send on to another shut-in. The kindnesses are not forgotten, even if invalids are far away in Wisconsin. We enjoy and thoroughly appreciate them.

(If mothers are welcome, grandmothers ought to receive a double welcome. You will probably receive a copy of the *Household*.)

To *The Cheerful Letter*,—Some one kindly sent me a copy. Would like, oh, so very much to get as soon as read the *Housewife*, *Ladies' Home Journal*, or *Housekeepers' Weekly*, any one of these. Can send good Sunday-school papers every week for postage. Mrs. M. Spellman, Bentonsport, Ia.

Your letter and the little paper (*Cheerful Letter*) received yesterday. I am thankful to you for sending me books and sermons.... *Pampa* (her former address) is eight miles from here. It is four to Dunlor: our nearest town is Pampa. Dunlor is only a station, and we have just got a post-office there of late. We are very thinly settled here. My nearest neighbor is a mile away. When I get papers and books, I give them to her. She reads them, and sends to some one else. Since our Sunday-school has started up, I take the papers and magazines that are sent me and put them on the desk, and then all have a fair chance to take and read and exchange with one another.... I would be glad of books for a library, but it seems asking too much. We would all be glad of reading for grown up people and children, too. We would like some papers on temperance, as some are very careless with liquor. We are Methodists, Episcopal, and Baptist.... I only wish I had money to pay all the postage, anyway, but our crops have burned so much that it keeps us all back. With love and good wishes to you "In His Name," I will close for a while. Mrs. John Morgan, Dunlor, Whitman Co., Wash.

I would be glad of a copy of "Stepping Heavenward," if not asking too much.

(A copy of "Stepping Heavenward" has been sent, but the editor will suggest that it would be a pleasant thing to send a little library to this Sunday-school. If each branch of the C. L. E., and single members not belonging to branches, would send one book, it would be done without much difficulty. We will mention some books by way of suggestion, and will ask all who would like to give one of these (or who have other books suitable for the purpose) to write a postal-card to our secretary, Miss Bertha Langmaid, care of Miss C. E. Brown, Manchester, Mass. In this way we shall avoid sending duplicates.

Children's books: any of Jacob Abbott's, (especially) "The Boyhood of Franklin"; "Willie, or the Mortgage"; "Minigo"; "Prank"; "John True"; "The Story of American History." Any of Abbott's histories, by Jacob Abbott and John S. C. Abbott. "The Little Duke," "Countess Kate," "The Stokesley Secret," by Miss C. M. Yonge; "Crofton Boys," by Harriet Martineau; "Frank," by Miss Edgeworth. Any of Mrs. Stowe's books. Any of Miss Yonge's books. Any of Mrs. Whitney's books. Almost any of George MacDonald's books. Almost any of Pansy's books. Any of Juliana Ewing's books.

Especially good for young men are "What Career?" by E. E. Hale; "On the Threshold," by T. C. Munger; "Self-culture," by James

Freeman Clarke. "The Man without a Country," "In His Name," and "How to Do It," also by E. E. Hale, are useful and interesting to old and young alike.

Lynde Palmer's books deserve a special mention. They are among the very best books for young people that are written,— "Drifting and Steering," "One Day's Weaving," "Archie's Shadow," "John-Jack." We could easily suggest more, but must not make our list too long.)

I was much pleased with *The Cheerful Letter;* and I hope I may be able to subscribe for it before the long cold winter sets in, though I cannot do so at present. I see your offer of "Stepping Heavenward," and I would be pleased to receive a copy. I do so miss the old Boston Library. We are twenty-seven miles from a library, and only receive mail at our office twice a week. Therefore, we are always thankful for reading matter. I would like very much to have an Infant's Catechism, such as they use in the Unitarian Sunday-school. (Mrs.) D. I. Breneman, Gallop, Gallatin Co., Mon.

I received your *Cheerful Letter*, and am going to send it to a little girl who is only twelve years old, but a helpless invalid, can only move her head and arms. She is rich in faith in her God. She is poor in this world's goods. And, if any one would write to her, she would be so pleased. Her address is ——

(The name has been sent to one of the branches of young people belonging to the C. L. E.)

MISCELLANEOUS.

Will all those friends who are now sending magazines or papers regularly to any one be kind enough to write to Miss Bertha Langmaid (care of Miss C. E. Brown, Manchester, Mass.), giving the address of the recipient as well as the name of the periodical and of the sender? Otherwise, some one who asks for a paper, and does not receive it, may lose the opportunity, and we could obtain one for her by printing her request again; or one who offers may receive no immediate response, and could a month later still send the periodical offered.

If any one who has subscribed for *The Cheerful Letter* fails to receive it, or if papers come not accurately addressed, will subscribers write to Miss Langmaid as above, giving full address?

Will those who write us letters mention whether they are willing that the signature of the writer should be inserted in the paper with the letter? We are sometimes in doubt, especially when the writer, although referring to *The Cheerful Letter*, writes to the editor in a friendly, personal way. Such letters would often interest readers; and we like to make use of them, when permitted.

A friend has written to ask "What constitutes a member of *The Cheerful Letter* Exchange?"

Answer.— To become a member of *The Cheerful Letter* Exchange, it is necessary: —

First, either to be a lonely person, an invalid, a young mother (or a mother of any age, who feels enough interest to desire to join the society), or to be in sympathy with these, and desire to write letters, send reading, or cheer their lives in any way.

Second, to send your names to our secretary, Miss Langmaid, whose address is given above, saying that you desire to become a member.

It is also desirable (although not necessary for *each individual*) to take *The Cheerful Letter*, as this is the medium of communication.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to our secretary, as above. Please give full name and address. Many of our members take the paper, in order to send it to those who are not able to subscribe for it.

New Subscribers.— Please send *subscriptions* for the paper to Miss F. L. Close, 25 Beacon Street, Boston, Mass. Letters to the paper or any material for insertion may be sent for the present to Miss L. Freeman Clarke, Magnolia, Mass.

(After September 30 Miss Clarke's address will be changed.)

Subscriptions for the *Cheerful Letter* may be sent to Miss. F. L. Close, 25 Beacon Street, Boston, Mass.